

Not so new,

ph.

as True.

moore

*Being a verie necessarie Caueat for all
Christians to consider of.*

*Wherein is truelie described the iniquitie of this
present time, by occasion of our confused liuing:
And iustlie approued the world to be ne-
uer worse, by reason of our con-
tagious leaudnes.*

By Charles Gibbon.

The weaker the world is by reason of age, the more shall the euills bee in-
creased vpon them that dwell therein.

2.E/dr. 14. 16.



Imprinted at London by *Thomas Orwin*, dwelling in
Paternoster rowe ouer against the signe of
the Checker. 1590.

NOTES

1851

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By Charles Gibbs

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The Chancery 1851

To the Right W^{or}shipfull, the
Maio^r of the Burrough of Kings Linne,
to his Associates or Brethren, the Alder-
men of the same Towne: And to my ve-
rie louing friends the Burges^ses, com-
monlie called the *Eightene* of
the same Assemblie.

CHARLES GIBBON wisheth prosperous health,
and perpetuall happines.



Pollus being both eloquent and migh-
tie in the Scriptures, disdained not to be
further instructed in the way of the
Lord by a poore Craftsman^a. Which ^{a Act. 18.24.}
example (Right W^{or}shipfull and my
verie louing friends) as it commendeth
*Apollo*s for his pietie, so it encourageth
me to proceed in hope of the like leni-
tie, albeit it condemneth many in these
daies for their curiositie: who com-
monlie measure men of learning by

their liuing: valuing the singlenes of their gifts, by the simplenes of
their estate: which is as much as if they should reiect the fine gold, be-
cause it lieth in the filthie ground: or the pure wine, for that it com-
meth from the homelie presse: or the pretious stone *Draconites*, be-
cause it is drawne from the head of the Dragon. Nay more than that,
for by how much spirituall gifts are to be preferred before temporall,
so much the more are the comparisons intollerable, and the sinne
more execrable: and which indeed is a greater argument of insolenc-
cie, than humilitie: of prauitie, than pietie: and vndoubtedly is much
repugnant to that same conformable course which S. *Paule* prescri-
beth, who willet, *That in meekenes of mind euerie man esteeme o-
ther better than himselfe*^b. The same Apostle (I speake it without pre-
sumption) was well accepted of the Nobles at *Berea*^c, yet who more
oppressed any way than he? they did not ballance the barenes of his
abilitie, with the excellencie of his doctrine: but wee, or most of vs in
these daies are so farre puffed vp with our knowledge, that we preter-
mit those things which tend to our profite, by following our owne
humors which turne to our hurt. And herein manie of vs which
terme our selues Protestants, are iustlie to bee condemned with those

^b Phil 2.3.

^c Act. 17.11.

The Epistle Dedicatorie.

d 1. Cor. 8. 2.

e Ifaiah. 64. 6.

f Luk. 17. 10.

g 2. Sam. 10. 2

we call Papists : for both commit a voluntarie sinne, by a vaine oversight. We are carried with such a singularity of our selues, that we will not let to presume of the sufficiency of our knowledge. They are so blinded with the worthines of their workes, that they will not let to say, they shall be saued by them. When indeed the Apostle true-
lie teacheth (which wee ought to learne) *That he that thinketh he knoweth anie thing, he knoweth nothing yet as he ought to knowe*^d : And the Prophet plainlie confesseth (which they with vs ought to be-
leeue) *that all our righteousness is as filthy cloutes*^e. Whereto our Sa-
uour Christ vrie fitlie alludeth and saith, *That when wee haue done our best, we are but vnprofitable seruants*^f. But as I haue presented my labours to your fauourable protection, so I will not prolong the time with anie prolixious discourse, when I ought rather to perswade you to a good acceptance of the gift. Notwithstanding, I am as glad by this meanes to import the effect of my affection to your Towne, as the widowe was by two mires, to manifest her good meaning to the Treasorie : and in regard both of the beneuolence I owe, and of the friendship I haue found, I was as farre from ingratitude, as *Dauid* was when he considered the kindnes of *Nahash* ^g : presuming of your patronage in this enterprise, as hereafter I may gratifie your patience with some grauer attempt.

I omit the custome of manie writers, who commonlie in their commendations are either too curious, or incredulous : but I may iustlie say, that by experience I haue seene (hauing long time bin trained vp amongst you) that there is godlie gouernment within your liberties, ciuill order in the course of your liues, singular zeale to the word of God, much preferring of the Ministerie, daylie frequenting of Sermons, charitable agreement within your selues : Yea, in respect of the ruine that raigneth in manie places where there is either none, or negligent rule, happie are they that haue their habitation amongst you. Which graces (amongst manie other) as God hath begun them in you for your good, so I beseech him to continue them itill to his glorie. Thus referring the oversight hereof to your graue censures, humblie submitting my selfe to your wonted curtesies, I commit the preservation of your selues to the Almighty, who send you in this world good successe to his pleasure, and in the world to come free accessse into his
kingdome, *Amen.*

Your Worships to command,
Charles Gibbon.

To the Reader.



*I*f we weigh the wisdom of God contained in his word, it is impossible to attain to it, though we be neuer so studious: or if wee want his grace to followe that is written, it booteth not to set forth Bookes, though they be neuer so commodious: and then it is no marvel Salomon might say, There is no end of making manie Bookes. But (good Reader) as we are forbid to presume any further to vnderstand than is meete, so it is required

of vs to practise so much as we ought to knowe: and if euerie one were desirous to do so, we should be found Christians by our conuersation, as so accompted by our profession: yea our fruites should be more apparant to the profite of others, and our faith should appeare to be more perfect in the word of God. I haue approued the world to be neuer worse, yet there is none of vs would thinke, where the word of God is so common, there should be such cause to condemne it. But true it is S. Augustine saith, If a Christian falleth once to wickednes, he proueth for impietie farre worse than if he were a Heathen. As this time doth verifie the trueth of it, euen amongst vs which be Christians, whether we conserue it by prophanes in liuing, or by error in religion. Was there euer more sinne in Sodome than is heere? more iniquitie in the daies of Noah than now? more abuse and wresting of the word, than with vs? No doubt, if we compare all places to this Iland, if we conserue all times to this season, if we accompt all ages with these yeares, it will appeare wee rather exceed all, than be equall to anie in euill. Now, if we be so wicked that haue the word, what are those that want it? Yet how feiue haue the fruition of it, as is reported by the Testimonie of Foxe that famous writer, what Lands, what Nations & Countries, what Empires, Kingdomes and Prouinces, with Cities innumerable hath the Turke wonne with his sword? Where the name of God was wont to be inuocated, his word preached, his Sacraments administred, there now remaines barbarous Mahumet with his filthie Alcoran. The flourishing Churches in Asia, the learned Churches in Grecia, the manifold Churches in Affrica, which were wont to serue God are gone from him. The seauen Churches of Asia with their Candlestickes (whom he did so well forewarne) are now removed. All the Churches where the diligent Apostles S. Paule, Peter, and the rest of them so laboriously travelled, preaching and writing to plant the Gospell, are now gone from it.

Augustine.

Foxe in p̄ecat.
pro Ecclesiam
& stat. ciuile.

To the Reader.

*If the word of
God decrease,
sinne must
needs increase.*

In all the kingdomes of Siria, Palestina, Arabia, Persia, in all Armenia, and the Empire of Cappadocia, through the whole compasse of Asia, with Ægypt, and with Affrica also (Vnlesse amongst the farre Æthiopians some old steps of Christianitie peradventure do yet remaine), the Church of God hath not one foote of free land, but is all turned either to infidelitie, or to captiuitie whatsoever pertaineth to him: and if Asia and Affrica were onlie decayed, the decay were great, but yet the defectiō were not so vniuersall.

*Now of Europa a great part also is shronk frō the Church: all Thracia, with the Empire of Constantinople, all Grecia, Epirus, Illiricum, & now of late almost all the kingdome of Hungaria, with much of Austria, with lamentable slaughter of Christian blood is wasted and all become Turkes, onlie a little angle in the West parts yet remaining in some profession of his name. Then seeing it is so, let vs not thinke our selues onlie happie by hauing the word, but more blessed if we obey it, and worse than Infidels if wee abuse it: let vs not increase, but cease from sinne, least the Lord doo punish vs as he did those places: seeing wee haue partlie experience of our apparant aduersarie already the Pope of Rome, who stirreth vp his Bishops to burne vs, his confederates to conspire our destruction, setting Kings to deale cruellie against their subiects, and subiects to rebell disloyallie against their Princes. These practises may premonish vs to esteeme better of the word of God, if we haue any spark of grace: and our impendent destruction may inforce vs to repent, if wee haue any feare of his wrath, which God graunt,
Amen.*

*Yours in the Lord,
Charles Gibbon.*

In this Booke is contained a few
effectuall notes

Concerning the latter day, and how farre our
earthlie experience may extend in that secret.

Of the danger of the good and bad together, and
for what cause the wicked are to be cut off.

Touching the true vse of hospitalitie, and why
it ought not to be reiected. . 14

For such as haue satietie of riches, and how they
ought to esteeme and vse them.

Against such as abridge the liberties of the
poore, and what punishment is pronounced against
them.

Against rent raisers, and the plagues that impend
ouer their heads.

Against Vsurers, and the hurt that commeth of
their hard dealing. . 20

Whereby is approued the world to bee neuer
worse, by many probable arguments. 22

Wherein is inserted many necessarie instructi-
ons amongst the rest, for all sorts to consider of. 26

O Lord

Enlarge the life of our good *Queene*,
Let nothing turne unto her teene:
Increase thy graces in her still,
So that she may performe thy Will:
Advanee thy word, augment our ioyes,
By beating downe all Popish toyes.
Expell her foes, preuent their lust,
That they may know her cause is iust.
Help those that call vpon thy name,
And scourge the rest vnto their shame.

Remit our sinnes with our desarts,
Engrane thy lawes within our hearts:
Grant vs thy grace to fructifie
In all good deedes continuallie:
No doubt our end is imminent,
And therefore let vs all repent.

So be it.



Not so new as true.

A Dialogicall discourse concerning the course of this world.

The Speakers be, *Alpheus*
and *Nicanor*.



Alpheus. What say you to all the world?

Nicanor. I heare but fewe commend it, manie mislike it, I pray God amend it; for I beleue it was neuer worse.

Alph. Then no doubt (if Gods prouidence followeth common experience) it will either presentlie end or amend: for we see, that a wound at the worst doth either corrupt, or cure; Phisicke at the pinch doth either kill, or recouer; A tree at the barest doth either perish, or prosper. If you search the Scriptures you shall finde, how in the daies of *Noah*, the people in the extremitie of their sinnes were destroyed with the floud; for it is written, God looked vpon the

The world being at the worst, should either end or amend.

Not so new as true.

^a Gen. 6. 12.

earth and behold it was corrupt: for all flesh had corrupted his way upon earth^a. You shall finde how Sodom and Gomorha in the pride of their filthines were consumed with fire: for it is written, *the crie of Sodom and Gomorha was great, and their sinne exceeding grie-*

^b Gen. 18. 20.

uous^b. Now, as this doth manifest the end to be impendant, where the people be impenitent: so, concerning amendment (if a particular example may argue a generall presumption) you shall reade, how the *Niniuites* in their abundance of abomination,

^c Ionah 3. 10.

did repent and amend by the preaching of *Ionah*^c. Such is the diuine prouidence of the almightie, that where he seeth anie care of reformation, he prolongeth the daies; where there is no hope of conuersion, he proceedeth to destruction.

Nican. You say well; but I am perswaded it will sooner end than amend, and so much the rather, because in conferring all ages together, by computation of yeares, this time approacheth to the end; by reuelation of prophecies, all things are apparant; by course of Scripture, all things are accomplished. Haue we not seen merueilous wonders in the hea-

^d Matth. 24.

Luk 21.

Mark. 13.

uens^d? strange mutations on the earth: Hath not rumors runne of warres, and Realme risen against Realme? Haue wee not tasted of famine, been touched with plagues, and terrified with Earthquakes? Is there not at this day common murmuring amongst the people, continuall wresting of the word, derision of Gods Ministers, diuision betweene father and sonne? Hath not the Gospell been preached to the world^e? Is not that prophecie of *Daniel*

^e Coloss. 1. 6.

long

long since expired^f? Doth not Antichrist play rex?^f Dan. 12. 12.
 Is there not a defect & Apostacie from the faith^g? g 2. Theff. 2. 3.
 yea what signes precede the end that haue not come
 to passe? or what may procure that heauie day of
 wrath that is wanting? The world is now woun-
 ded with all corruption, as the Apostle *Iohn* saith: *It*
lieth in wickednes^h. The same cup of wine which ^h 1. Ioh. 5. 19.
 the prophets speake on, is dronke to the verie dregs
 of Gods indignationⁱ: the people are now nussed ⁱ p sal. 75. 8.
 in all iniquitie: and no doubt if the Lord should ⁱ say. 51. 17.
 looke downe from heauen, as he did in the daies of ⁱ Iere. 25. 15.
Dauid, he should see, *they are all gone out of the way*
and altogether become abominable, there is none that
doth good, no nor one^k. Yea they are growne so sot- ^k p sal. 14. 2. 3.
 tish, they slea their owne soules; so sinfull, they for-
 get GOD; so secure, they feare no destruction; O
 carnall vanitie, O earthlie vilanie, O mortall misce-
 rie: Insomuch as the contéplation of this confused
 wretchednes, would inforce our Sauour Christ
 himselfe to shed teares, as he did for *Iherusalem^l*, and ^l Luk. 19. 41.
 should make that terrible noise of the last Trompe
 to bee daylie sounding in our eares, to awaken vs
 from our wickednes. And therefore, seeing it is
 with vs, as it was in the daies of *Noah* and *Lot*, ex-
 ceeding euill, what should we expect but a sodaine
 end? As for amendment, it is doubtfull (vnles Gods
 mercie surmounteth): for the diuell beeing come
 downe amongst vs, he hath great wrath; because
 he knoweth his time is verie short^m. Besides, it is ^m Apoc. 12. 12.
 rare to see a rotten roote reuiue, or withered grasse
 to waxe greene, or (as wee commonlie say) sower

*The prauitie
 of our liues is
 a presumption
 of the end.*

Not so new as true.

ⁿ Iere 9.3.

^o 2.Tim 3.13.

*The world will
increase in euil
as it doth in*

age. 2.Eld.14.

16.

P. Matt.24.12

drinke to mend in sommer: for the wicked proceed from euill to worseⁿ, and rather heape sinne vpon sinne, than incline to anie conuerfion^o: And therefore what hope is there the world should hereafter be amended, seeing it was long since foretold by our Sauour Christ, that in these daies iniquitie should be increased^p: and I pray GOD (like *Pharaoh*) our hearts be not hardened against all goodnes.

*Gods reckoning
accordeth not
with our rea-
son in compu-
tation of yerres.*
2.Pet.3.8.

^q AEt.1.7.

*We neede not
care when
Christ com-
meth, so we be
daylie readie
to receiue him.*

Alph. As I will not followe the wicked vaine of worldlings, who commonlie will vse all the carnall cauels that may be, to haue their libertie drawn to the longest, without any respect to the apparant meanes, that should moue them to suspect the end: So I will not beleue euerie sensuall reason in a celestiall secer, or admit any humane presumption in a diuine obseruation; especiallie in this mysticall matter, concerning the certeintie of Christes comming to iudgement, considering that the Apostles themselues being inquisitiue about such questions, our Sauour Christ reprobued them, and said; *It is not for you to knowe the times and seasons which the father hath put in his owne power^q*: wherein we may learne, not onlie to haue a continuall expectation for the comming of the Lord, but a strickt reformation in the course of our liues, with a caueat to auoide such questions as become vs not to inquire of. Saint *Paule* directing his Epistle to the *Thessalonians*, began in this manner: *Of the times and seasons, brethren, (saith he) ye haue no need that I write vnto you^r*. Noting indeede, that it was either more than

^r 1.Thess.5.1.

than he might do to determine of the time, or that it was in vaine he should doo it, because they knew no lesse; but he proceedeth and willeth them to beware: for when they shall say peace and safetie, then shall come vppon them sodaine destruction: And therefore, he that spendeth his time to cast a white vpon blacke by policie, or sitteth his wits to set a certeine day by presumption, doth no better than throwe stones against the winde with labour, and shewe himselfe verie vnwise by his learning: for this secret extendeth it selfe beyond the end of all earthlie experience; it is not knowne to the Angels in heauen, no not to Christ himselfe, but reserved onlie to God the father^f. Notwithstanding, as the curious searching of Gods secrets is to no purpose, so there are many perswasions very profitable for vs.

We ought not to presume to vnderstand more than is meete.

Rom. 12.3.

Christ is ignorant of the end as he is man and mediator.

f Matth. 24.36

As concerning the world.

If we haue no continuing Citie here,^t then let vs seeke to be Citizens in heauen, where the ioyes are such, as the eye hath not scene, the eare hath not heard,^u or the heart can conceiue. If the fashion of the same goeth away;^x what should wee accompt of it being so variable and vnconstant? and seeing we stay here but as strangers, passing the time like pilgrimes, let vs walke (as the godlie doo) by faith, y and not by sight. If the loue of it be enimitie with God; ^z what hope of fruition of heauen, if wee repose our felicitie here? Wo (saith our Sauour Christ) vnto such,^a for they haue receiued their consolation.

^t Heb. 13.14.

^u 1. Cor. 2.9.

^x 1. Cor. 7.31.

^y 2. Cor. 5.7.

^z Iam. 4.4.

^a Luk. 6.24.

Not so new as true.

^b 1. Cor. 1. 20. If the wisdom of it bee mere follie before God^b? who would apply his wits altogether to worldlines; seeing *Paule* iudged all things here no better worth than dung^c, to win Christ.

^e Phil. 3. 8.

As concerning the latter day.

If the Apostles said about fifteene hundred yeres past, the day draweth neere^d, and is at hand^e; how nigh may wee now thinke it is? If the Lord hath deferred his comming, let vs not imagine (with those mockers Saint *Peter* speaketh of) he hath forgot his promise; but let vs rather suppose his^f long suffering^f is saluation; who vseth patience onlie to drawe vs to repentance: and therefore let vs not despise the riches of his bountifulnes towards vs, but call for grace in time, least at his comming we procure ^g our greater condemnation.

^d Heb. 10. 35.

^e Rom. 13. 12.

^f 1. Pet. 4. 7.

^f 2. Pet. 3. 15.

^g Rom 2. 4.

As concerning the certeintie of the time.

If Christ commeth vnawares as a theefe in the night, and in the houre we thinke not^h, how carefullie ought we to watch and pray continually least he commeth sodeinlie and finde vs sleeping? It behoueth vs to take heed to our selues that our hearts bee not oppressed with surfetting, dronkennes, and such likeⁱ, but that we may haue alwaies an earnest meditation of our end: for then (as *Syrack* saith) we should not doo amisse^k. *Oh that they were wise.* ^l (saith *Moses*) *then they would vnderstand this: they would consider their latter end.* So that it rather stands vs vpon to be in preparation for the end, being sodayne,

^h Matth. 24. 44

ⁱ Luk. 21. 34.

^k Eccl. 7. 36.

^l Deut. 32. 29.

Not so new as true.

4

daine, than in disputation of a matter, being doubtfull: and as euerie day doth threaten our destruction; so let euerie one haue a feeling of his infirmities: and seeing the reward of sinne is death^m, the day of death vncerteine, and euerie mans death is his owne domeⁿ, we should daylie thinke our end to be imminent, and so by the feare of Gods punishment, haue a care of repentance; least dispensing leaudlie with the time, wee presume vainlie of our selues, the diuell plaieth subtrillie with our soules, and God plague vs sodainlie for our sinnes.

We should euer live as we would daylie die.

^m Rom. 6. 23.

ⁿ Eccle. 11. 3.

Nican. You mistake my meaning altogether: for albeit I belecue Christ will come to iudgement, and that shortlie; yet I doo not presume of the verie time of his comming certeinlie; that were abominable before GOD, and not tollerable among men: but, as manie writers haue made much discourse of this matter; so amongst them, such are most to be preferred that rather perswade vs by apparant proues of an imediat end, than those which by palpable meanes, would prolong the time by prolixious arguments: the one doth put vs in mind to bee in a daylie preparation, with the fiue wise Virgins to meete the Bridegrome^c: the other doth teede vs with a vaine delusion, as an occasion to make vs followe that confused courle of the leaud seruant our Saviour Christ describeth^p: that doth dhort vs from impietic, and drawe vs to amendement; this doth flatter vs in securitie, and mooue vs to all mischiefe. To what end did the Apostles in their daies perswade the people so often, the day of

It is a great sinne to enter into Gods secrets.

2. Eldr. 4. 2.

^o Matth. 25. 4.

^p Matth. 24. 49

Not so new as true.

11. Theff. 5. 1.

Men may presume, but the end shall expire when God pleaseth.

of the Lord was at hand? Certes, not that they of themselves knewe anie thing touching the verie time of his comming, & but because the people might liue the more penitentlie, and be the better prouided for his sodaine appearance. For indeede, it is neither the sayings of the subtill can procure; nor the shifting of the wicked can prolong; or the practise of anie can preuent that day, GOD hath determined to come; but the end shall expire when it pleaseth him.

So that I shall rest satisfied with that which is already said, without inferring any further argument that may well bee omitted: and so much the rather I will not proceede; because this is but a digression from the matter wee should conferre of, (although it bee a good direction for all to consider of) and it is but verie preposterous to prooue your former opinion: And therefore I pray shewe me what inforceth you to say the world was neuer worse; when I beleue it was neuer better: for in times past (not so leaude to recite, as lamentable to remember) how wickedlie was the world blinded with superstition? How vngodlie were manie burned for good Religion? What basenes was it for a man, made to the image of GOD, to bowe to a stone, framed after his owne fashion? What blockishnes in people to go on pilgrimage to a post? yet then it was common: what absurditie in Christians to put confidence in such? yet manie did so: there was nothing so vnlawfull, but was allowed for lucre; or so leaud, but the simple

*The worship-
ping of Idols
which ought
not to bee
named, is the
beginning and
the cause and
the end of all
euill. Wild 14.
26.*

Not so new as true.

5

ple were inforced to followe, hence hath sprong
such a Chaos of confusion amongst manie at this
day, such contrarietie of opinions, such errors in re-
ligion, such reliques of superstition, insomuch as it
can no lesse appeare, but that it was a very sinful sea-
son, and I beseech God to deliuer vs from the like.
But now sithence (God bee praised for it) it hath
pleased him more of his mercie then our merits, to
appoynt such a Prince ouer vs for pietie (whome
although I am vnworthie to praise, I will continu-
allie praye for) as dooth not onelie suppress all
superstition carefullie, as much as in her lieth; but
dooth support Gods true Religion continuallie
within her land. So that the same saying in Syrack
is verified at this instant, to vs in England, *The go-
uernment of the earth is in the hand of the Lord, and all
iniquitie of the Nations is to be abhorred, and when time
is, he will set vp a profitable Ruler ouer vs*; whereby
we are now brought from purgatorie to paradise;
yea from all blockishnes, to blessednes, insomuch as
there is none but will confesse, hir estate to be blef-
sed that maintains Gods word, our staie to be hap-
pie, that haue such a guide; her subiects wicked that
loue her not, wretched if they obey not hir lawes,
and worse if they lose hir life; and therefore your
words are verie friuolous, for no doubt, many Pro-
phets and Kings haue desired to see those things which
we see, and to heare those things we haue heard, yet they
haue neither seene or heard them: whereupon I may
well conclude your speech procedes rather vpon
course then cause.

God will not be
honoured ac-
cording to
mans fantasie,
but detesteth
all good inten-
tions, which
are not groun-
ded on his word
Matth. 15.9.
&c.

A godly Prince
is the gift of
God.

^r Eccle. 10.4.

If a whole
countrie must
needes goe to
ruine where
there is no Ru-
ler, it cannot
but prosper
where there is
a godly prince:
but how wor-
thy are they of
a Tyrant that
euill intreat
such a one.

^r Luke. 10.24.

C

Alph.

Not so new as true.

Alphens. Indeede the superstition in times past should so picie vs to remember, that it should prouoke vs to amendment, for it was so far from good conformitie that I pray God vtterly to confound it; notwithstanding, when Idolatrie was most rifest, a faithfull congregation was resident, euen as there hath alwaies been from the beginning; for GOD hath as well his elected as eielected in all places: they are but fewe in number, and therefore termed verie fitlie, a little flocke: alluding to that saying of our Sauour Christ, *the way is narrowe that leadeth vnto life, and fewe there be that finde it*. God had reserved some righteous amongst the reprobate, although *Elias* thought there was none left but himselfe alone^x. We haue had experience of late daies, of godlie Martirs among the wicked malefactors, who like the Glazeworme glistered most brightlie in the night, or like the Lampe gaue most light in the darke, whose faith was tried as gold in the fornace; who did rather chuse to suffer manie troubles in a good cause, than abide the terror of an ill conscience; yea rather to indure the torments of fire, than submit themselves to the extremitie of their factions. If you peruse the Acts and Monuments, you shall finde how they yeelded their bodies like faggots to the fire, rather than they would followe any sottish fithines contrarie to their sincere profession; being encouraged by that saying of S. Paule: If wee suffer with Christ, wee shall also raigne together with him: As contrariwise, if wee denie him hee will also denie vsy. Remembring what

^t Luk. 12. 32.

^u Matth. 7. 14.

^x Rom. 11. 4.

*The godlie will
rather die than
denie Christ.*

*Acts and Mo-
numents.*

*To suffer for
the name of
God is his onlie
gift.*

Philip. 1. 29.

y 2. Tim. 2. 12.

what our Sauour Christ saith: *Blessed are they that suffer persecution for righteousness sake*^z: knowing in-^z *Math. 5. 10.*
 deede, that he which indureth to the end shall bee
 saued^a, and obtaine a crowne of life^b. But to the^a *Math. 24. 13.*
 matter, as for the free libertie of the glorious Gos-^b *Apoc. 2. 10.*
 pell amongst vs (God maintaine it with her Maie-
 stie) for as she doth vse all the meanes that may bee
 to increase the light; so God knowes how manie
 there bee (which vpon a mischiefe) would extin-
 guish it: and as it was in the time of Poperie, al-
 though superstition was generallie established and
 allowed, and yet all did not affect or followe it, but
 some would rather suffer than do so: Euen so it is
 in these religious daies of ours, although Gods
 word be amongst vs publikelie maintained; yet no
 doubt there are manie that priuile mislike it, as
 there bee some that openlie oppose themselves a-
 gainst it. Haue wee not had amongst vs such as
 termethemselues the *Familie of Loue, Iesuites, Semi-*
inarie Priests, and such like sottish sects? Is there not
 among vs at this day, opinatiue persons, Papists,
 and such like sorts? What should I say, I pray God
 it bee not verified by the people of England, as it
 was by the children of Israel, *Though their number*
were as the sand of the sea, yet shall but a remnant be sa-
ued^c. I feare me, the most, if their faith should come
 to triall by fire, would keepe their bodies from the
 brands, they would (as wee commonlie say) rather
 turne than burne. A true Christian is not knowne
 in peace, but in persecution: *All that will liue godlie*
in Christ (saith^d *Paule*) *shall suffer persecution.* Not^d *2. Tim. 3. 12.*

*If God be on
our side, who
can be against
vs saith Paule.*

*A priuile Pa-
pist is worse
than a profes-
sed, because he
sheweth him-
selfe to be but
a luke-warme.*

*These thinke
there is a day
comming,
which they
accompt their
Iubile.*

*c Rom. 9. 27.
Esay. 10. 21.*

Not so new as true.

*Faith hath his
trial in extre-
mitie.*

e 1. Pet. 4. 12.

f Phil. 1. 29.

*Judas carried
the trick of a
Traitor & under
the title of an
Apostle.*

*g Mark. 10. 22
Wealth with-
draweth from
well doing.*

*Life is sweete,
and so sweete,
that it procu-
reth the godlie
to practise im-
pious meanes
to prolong it.*

h Matth. 26 74

*Peter was both
an Apostle, and
an Apostate.*

when his affections may runne at randall without restraint; but when his faith is constrained to come to triall by fire. The best Frankencense yeeldeth no fauour vntill it doth burne. Hereof it is that *Peter* perswaded the people, not to thinke it strange concerning the fierie triall^e, which is appoynted to prooue them, but rather to reioyce, in asmuch as they were partakers of Christs sufferings; seeing it is giuen to the godlie not onlie to beleue in him, ^f but also to suffer for his sake: For true it is, a crab hath the coate of an apple, and is not knowne till it come to the tast. Copper hath the colour of gold, and is discerned best when it comes to the touch. An hypocrite hath the conuersation of a Saint, and is not perceiued perfectlie till he come to the triall. Is there not some that will sooner forsake **GOD**, than their goods? When *Christ* would haue had the yong man dispossesse himselfe of his worldly liuing, to purchase eternall life, he departed from him & heauilie; yet at the first hee was somewhat forward to followe his counsell, till *Christ* came to touch him so strictlie in the end. If wealth with- draweth vs so wickedlie from all goodnes, how much more will we sooner forsake **God**, than our liues. *Peter* presumed much of himselfe, that he would rather dye than denie his master; yet for all his great protestations he pictured himselfe at the pinch^h. So that it is verie doubtfull to discern a good Christian amongst vs, yea in these daies where perfect and pure Religion is freelic profes- sed. Indeepe manie obserue Ecclesiasticall orders in

in resorting to Church; but I pray GOD they doo not (as *Saule* did) worship God more for manners sake than deuotionⁱ: or (as the Scribes and Pharisees did) rather to appeare righteous vnto men to do mischief^k, than with a willing mind learne to amend their liues by that they heare: or (as those peruerse people mentioned in the Prophet *Ezechiel* did) more to make iests with their mouthes at the preacher^l, than to make a profite of that which is taught. Well, I will not say that some doo it more for fashion, than affection; more for the safetie of their temporall substance, than for any zeale to the sinceritie of the word: but if wee conferre all circumstances together with their similitudes, it will appeare most of vs doo derogate farre from the course of good Christians, although all of vs seeme so by our outward profession. What greater likelihood of a lukewarme loue to Religion, than a rechles care in our liues and couersation^{*}? What more infallible argument of an vnconstant faith against triall, than a careles mind to follow the word being free lie professed? What more greater similitude of hypocrisie, than our great professing and little following? What greater signe of an indifferent will to the word of God, than our negligent hearing of the same daile preached? Therefore I may conclude, as the time is to be comended for the treasure of the word, so the people are to be condemned for their vntowardnes withal: & seeing al may lawfullie do well without feare, it were pitie any should haue libertie to do otherwise with fauour.

ⁱ 1. Sam. 15. 31

^k Mark. 12. 40

^l Ezech. 33. 31.

^{*} They professe that they know God, but by workes they denie him. Eccl. Titus 1. 16. Simulata sanctitas est duplex iniquitas.

Not so new as true.

Nican. These daies I must needes confesse bee dangerous^m, and it is come to passe as Christ himselfe prophesied, that after his departing, grievous woolues should enter into his flockeⁿ: no doubt there is now as hath been at all times, the good and bad together; as *Paule* saith, vessells of honor and dishonor^o: and no meruaile; for it is common to see the corne and cockle growe together on one ground; the flower and the weed in one gardaine; the blossome and the blast both on a tree. You shall reade in the Scriptures, that wheate and tares shall growe both together vntill haruest, that the sheepe and the goates shall go together vntill the last separation; and that the godlie and the wicked shall walke together vntill the end of the world. When the seruants would haue gathered the tares from the wheate, our Sauour Christ would not suffer them, *least* (saith he) *while ye go about to gather the tares, ye plucke vp also with them the wheate: but let both growe together till haruest* ^p. So that of necessitie the wicked must remaine, because it is impossible to roote them out, or verie dangerous to remooue them. Your next discourse touching hypocriticall dealing, as it is a supposition vncertaine to mans censure; so being so tedious, I will say little to it; I detest such as double in Religion, but I cannot detest any to be an hipocrite; and although we ought to abstaine from all appearance of euill^q, yet wee must not iudge alwaies according^r to appearance, especiallie in this secret of the heart, seeing it is onely reserued to God; neither may I iudge euill of my brethren,

^m 1. Tim. 4. 1.

ⁿ Luk 10. 3.

A. 20. 29.

^o 2. Tim. 2. 20.

*The wicked
shall wander
with the godlie
vntill the end
of the world.*

^p Matth. 13. 29

^q 1. Thes. 5. 22

^r Ioh. 7. 24.

*Omne simile
non est idem.*

brethren, when I deeme none worse than my selfe, considering God shall iudge vs all: but if there bee any such as you set downe; this is most certaine, as euerie farr doth stand of his owne bottome, so euerie sinner, shall beare his owne burthen^f; and as the tree lieth as it falleth, so shall he bee iudged as he dieth^e. Besides if the righteous scarcely be sau'd (as it is fearefull to all sinners) so how horrible wil it be for the hypocrite to appeare, whose portion is to suffer the extreamest paines of hell^x. As for your conclusion, concerning the sufferance of such as haue libertie to doo well, and will not: Truelie such is the good pitie of our Prince, that where heretofore some haue burned such as were godlie, for a good cause; she beares with such as bee vnreformed, for a further consideration: not tendering their case, to their confusion; but intending a care of their conuersion, staying oftentimes where she might strike, in hope of amendment; yet striking sometime where she must needes, for feare of a mischiefe (Oh Princely patterne of patience, oh worthie mirror of mercie): Remembring alwaies to set good against euill, to beare with the weake, and to forbear the froward a while, as vncertaine in what houre GOD may call such into his vineyard^y, considering he is both miraculous and mercifull in his calling, who although he leaueth the wicked to their owne lustes a time, he eftsoone doth conuert them to goodnes by his grace, as he did the Gentiles,^z that walked in their own waies; as he did the prodigall child,^a that lauihed all he had

^f Galat 6. 5.

^e Heb. 9. 27.

^u 1. Pet. 4. 18.

^x Iob. 36. 13.

*A godlie prince
extēderh mer-
cie in hope of
amendment.*

^y Matth. 20. 1.
&c.

^z Act 14. 16.

^a Luk 15. 11.

Not so new as true.

^b Acts 9. 4. & c had leudlie; as he did by *Saul*^b, that of a persecutor became an Apostle; as he did by *Manasses*,^c that forsooke Idolatrie and followed the true seruice of God: knowing that God taketh more ioye in the conuersion of one sinner, than for ninetie and nine iust persons^d. Hercof saith *Salomon*, he that winneth soules is wise^e. These and such like causes do mooue a Christian mind to meditate on, and many times perswadeth a mild Magistrate rather to permit than punish, in hope of amendment: And no doubt it is most agreeable to godlines, that amōgst vs such compassion be extended one to another, as God himselfe is mercifull to vs all.

Such are not to be admitted, that will no way be admonished.

Magistrates must immediatlie punish vice, least it growe to further inconuenience: and if heathen Magistrates are bound to do this, how much more they that haue the charge of the Church of God.

^d Psal 101. 8. & c

^e 2. Chro 15.

13.

81 Kin 15. 14

Alph. If the wicked, the more they are forborne, the lesse they are reformed; surelie I thinke it were pitie they should be fauoured. The Vine that will not prosper with proyning, is no better than for burning: The plant that doth perishe in the spring is to bee pulled vp: The herbe that withereth with watering is to be rooted out: and those which will not bee reclaimed, hauing all the meanes that may bee to amend them, are to bee cut off. *Asa* made a law in his time amongst his people, That whosoeuer would not seeke the Lord God of Israel, should bee slaine, whether he were small or great, man or woman^f. This was a verie godlie King^g, and no doubt an excellent good act, that where there vould be a vniformitie in Religion, there should bee some strickt order for the obseruation, and diligent ouerseers for the execution: so by this meanes, Gods word shall be more aduanced, superstition suppressed, no manifest

nifest aduersarie admitted, otherwise it cannot be, but there must needes growe great inconuenience by the euill, both by example, which giueth incouragement to others, and also by corruption, which come by their companie; for it is common to see the wicked wil sooner corrupt the good, than they will be conuerted, as (for experiēce in other things) wee see that the sore eye infecteth the sound; the Canker consumes the Rose; the Catterpillar eates the fruite; and he that toucheth pitch^h shall bee defiled. So for the prooffe hereof, what saith *Dauid*:
*With the cleane thou shalt be cleane, & with the froward thou shalt learne to be froward*ⁱ. What saith *Paule*,
A little leauen leauenerh the whole lumpe^k. If one rotten sheepe will infect a whole flocke, it is no meruaile the Apostle perswaded the *Hebrues* to take heed, that no roote of bitternes might spring vp and trouble them; for he knewe verie well, it was a meane to defile manie^l. Hence it is, the *Philippians* were admonished to beware of cloggs, and of euill workers^m: the Apostle liked so badlie of them, he could terme them no better. And such is the propertie of the wicked, they thinke it not enough to erre and doo euill themselves, vnlesse they drawe others with themⁿ: and therefore so much the more it is perilous to permit them; because it was long since prophesied, manie in these daies should giue heed to spirits of error and doctrine of euills^o. So, if you graunt the longer the wicked are spared, their errors will more spred, I may iustlie conclude, their number will more increase, and per

The wicked bring corruption by their companie: hereof saith the Psalmo-graph, I haue hated the assemblie of the euill, and haue not companied with the wicked.

^h Psalm. 26. 5.

^h Eccle. 13. 1.

ⁱ Psal. 18. 26.

^k Gal 5. 9.

Let no roote of bitternes spring vp among you, least many be defiled.

^l Hebr. 12. 15.

^m Phil. 3. 2.

The wicked cannot be content to practise, but to procure others to euill.

ⁿ Esa. 30. 10.

^o Wild. 14. 21.

^o Tim. 4. 1.

Not so new as true.

consequent (if they be not cut off) ouercome.

Nican. The companie of the good and bad together, as it is common, so I must needes confesse it is dangerous: and as superstitious errors, heresies, and such like, are vtterlie to bee condemned; so in some sort they are to bee admitted, as may appeare by that saying of S. Paule to the Corinthians: *There must be heresies* (saith he) *amongst you, that they which are approued among you might bee knowne* P. Not that heresies and errors are to bee allowed or followed; but that by them the infallible trueth may the better be discerned, and more esteemed of the elect; for this is certaine, when contraries are opposite, the good hath his better appearance, euen as blacke appeareth best being drawne of a white border; so vertue is then most visible when it is inuironed with vice; and what may more moue vs to regard the excellencie of the word of God, than to set before vs the enormitie that may insue of error. God sometimes to prooue his children will place them amongst the wicked, to see whether they will followe their waies, as he did by the Israelites⁹; yet he doth it not to that end we should incline to euil, or that he himselfe is ignorant of the issue; but that he would haue it appeare to vs, he hath appoynted them as his instruments for the triall of our faith^r, and that by constant perseuerance we shall obtaine a crowne of life. But to the purpose, as for the wicked, if neither the preaching of the word will re-claime vs, shall come against vs to condemne vs.

Though error be admitted, it is not to be imitated.

The incontinence of error is an infligation to goodnes in the godlie.

⁹ Iudg. 2. 22.

^r Deut. 13. 3.

^r Apoc 2. 10.

Al those means that haue been offered to re-claime vs, shall come against vs to condemne vs.

nor

nor the patience of a good Magistrate amend them; no doubt, all these meanes will be a witnes of their owne miserie^r, and euerie houre will threaten ^{c Deut. 18. 19.} their mishap: for it is written, *There shall be no end of plagues to the euill man, and his destruction shall rise so dauntlie^u.* And therefore (as it is recorded in the Re- ^{u Prou 24. 20.} uelation of *Iohn*) Let him that is vniust, bee vniust still; that is filthie, be filthie still; that is righteous, be righteous still; that is holie, be holie still: and behold, saith Christ, I come shortlie, and my reward is with me to giue to euerie man according as his worke shall be^x. Then they shall find that the same ^{x Apoc. 22. 11.} soule that sinneth shall die; that euerie one shal giue ^{*Euerie one shal beare his owne burthen.*} accompt of himselfe, and that the reward of wickednes is hell fire. So, let vs neither enuie them y, ^{y Prou. 24. 19.} but vse all the waies that may be to win them; neither let vs imitate them, but let euerie one of vs say with good *Ioshua*, *I and my household will serue the Lord^z.* As for cutting them off for feare of corrup- ^{z Iosh. 24. 15.} tion, is to forbear a good deede for feare of a displeasure; and hee that feareth all inconueniences shall neuer doo his ducie: according to that saying ^{*It is wisdom to feare, but not to followe the worst.*} of *Salomon*, *He that obserueth the winde, shall not sowe, and he that regardeth the clowdes, shall not reape^a.* You ^{a Eccle. 11. 4.} produce manie reasons for this matter, which indeed are more prolixious to make argument, than probable to cōfirme the trueth, or appliable to your opinion: for there is no carnall reason currant with God, neither must you pleade earthlie experience ^{*None may pleade against Gods providēce*} against his eternall prouidence: For albeit to our sensuall iudgemēt there seemeth no hope or means

Not so new as true.

b Matth. 3. 9.

He that walketh with the wise shall be wise.

Prou. 13. 20.

The godly may win the wicked many waies.

c 1. Pet. 3. 1. 2.

d Aët. 26. 28.

e Aët. 2. 41.

Pietie cannot be polluted with prauitie.

of reformation in the froward; yet he is able of such, yea of stones, to raise vp children vnto *Abraham*^b. Now, as concerning the companie of both together, truelie I am of this mind, that the companie of the good may bee occasion to conuert the wicked, and your allegations may more fitlie be refelled: For as (it is in other things) that of greatest perfection is of most power; the Adamant will drawe the yron; the Amber will take vp the straw; the salue will cure the sore: So (it is in this) the good may win the wicked many waies by good conuersation. Hereof it is the Apostle willeth wiues to bee subiect to their husbands, that euen they that obey not the word, may without the word be wonne by their conuersation^c: by godlie perswasion, as *Paul* did, who made *Agrippa* almost become a Christian by his owne confession^d: by daylie preaching of the word, as *Peter* did, who added to the Church in one day about three thousand soules^e. Such is the fruites of grace, that where it beginneth to bud, it will quicklie flourish; ingendring of a sparke, it will increase to a flame; and is not to bee measured by our fancies, but by the effects. And therefore not to accompanie the wicked (as you terme them) for feare of corruption, is to exclude the ordinarie meanes of their conuersion. Againe, the wicked will hardlie corrupt the good, though they bee conuersant together: the Serpent cannot nestle in the Cedar tree: the worme cannot enter into the walnut tree: the Spider cannot poyson the Bee; neither can the filthines of the wicked infect the godlie. For amongst manie examples I

referre

referre you to Lot, who liued amongst the Sottish Sodamites, and yet he was safe^f: Such is the goodness of God that he will not suffer his flocke to perish though they bee amongst wolues; but he keepeth the as the apple of his eyes. And to conclude, is it not possible for both to accompanie but they shall alter condition? Why, the filth of the dunghill cannot infect the cleare Sunne, and yet it shines vpon it; the tartnes of the lees doth not take away the tast of the wine, yet both in a caske; the sharpnes of the pricke doth not hinder the sauour of the Rose, yet both on a stalk; the filthines of the ground cannot take away the fines of the gold, yet both be together; neither can the vilenes of poyson impaire the vertue of the stone, yet both in the roade. Thus much I thought good to deliuer, because you make it so scrupulous for the good & bad to be together, whereas all things considered, it is rather commodious than dangerous; or if not profitable, yet nothing pernicious.

^f 2. Pet. 2. 7.

^B Deut. 32. 10.

*The good and
Evill may
both haue con-
uersation toge-
ther, and yet
without alte-
ration of man-
ners.*

Alph. Say what you thinke good, for I will beleeue that which is most likeliest; and I am alwaies of this mind, that as the hasell must bee bent in the twigge; waxe must be wrought when it is warme; fire must be quenched in the sparke; wounds must be followed whē they are fresh: so error and such like must be rooted out when it first springs, & not whē it is farre spread, least making no respect whē it is but in a vaine, it disperse it self like poyson into euerie part of the bodie: So hoping by sufferance to finde all well, there happen by ouersight an vncurable wound. Hence it is the Church requireth to

*Error will soone
raigne, if it be
not rooted out
as it rise.*

Not so new as true.

Can. 2. 15.

The declaiming of Iustice increaseth euil.
Eccle. 8. 11.

1. Tim. 4. 1.

Beware of the leauen of the Pharisees.
Mark. 8. 15.

1. Cor. 21. 19

1 Tit. 3. 10. 11.

m Barnard.

haue the foxes, yea the little foxes taken away^h; nothing indeed, that although the oldest did most mischief, yet the yongest did some hurt, and were not to bee suffered, least they disturbe, or (by continuance) destroy the vine: whereby we may learne to remoue the meanes of mischief, and to cut off the causes of corruption in the beginning, especiallie in these perilous daies, considering the readie inclination of manie to euillⁱ: for such is the inconuenience of error and such like, that it will spread like the vine, if it bee not cut off; scatter like the strawberie, if it be not staid; and mount like the palme, if it be permitted: and therefore in time it is to be preuented. As for that same place of S. Paule you produce touching the admission of heresies amongst the *Corinthians*^k; truelie it is to no purpose to proue the opinion you hold: for the same Apostle (foreseeing the great preiudice might come by such infectious members) willed *Titus to reiect him that is an heretike, after once or twise admonition: knowing that he that is such, is peruerter, and sinneth being damned of his owne selfe*^l. And what should moue anie to maintaine or meddle with such, seeing their properties (described by an ancient father) are so pestiferous; they are subtrill like foxes, biting like doggs, proud like Lyons^m? And as for the rest of your matter, seeing it is nothing materiall to the purpose, I will (for breuitie sake) omit to answer it: So that all things being seriousslie considered (according to my former assertion) I can see no cause why such (as we haue argued of) should be continued.

Nican.

Nican. If you bee ignorant of that you should knowe, you must not be obstinate where you may learne; you harpe all vppon one string, which although it please your selfe, it yeeldes no perfect sound: what should wee so singularlie accompt of our selues, seeing (as the Apostle saith) in manie things we sinne alⁿ? Or what should we so strickt-ⁿ Iam. 3. 2. lie deale with others that cannot doo well, considering when we haue all done what wee can, yet the best is but an vnprofitable seruanto? And surelie if^o Luk. 17. 14. we did discend narrowlie into our selues, it would appeare we are so blind, we cannot see the beames in our owne eyes, though we be so busie to meddle with motes in others: for vndoubtedly there is nothing that giueth greater liberty of offence to those which wee terme Papists, and such like, than the loosenes of our liues, which professe our selues to be Protestants: If our conuersation were conformable to our profession, it could not but drawe them to a more desire of amendment. It was this that prouoked *Peter* to perswade the wiues to sobrietie and subiection, that others may be wonne by their conuersation which obey not the word pⁱ 1. Pet. 3. 1. 2. and for this cause there is required in vs a more integritie, that wee may giue no euill occasion anie way to the aduersarie^q. What profiteth protesta-^q 1. Pet. 2. 12. tion of great learning, where there followeth no forwardnes in our liuing. It is expediēt for a good Christian, not onlie to bee an open professor of the word of God, but also to be a godlie patterne by his life and deedes. Hereof saith our Sauour Christ,

The loosenes of our liues make the aduersaries more obstinate.

It is proper to manie to profess well, but giuen to fewe to followe it.

Let

Not so new as true.

Let your light so shine before men that they may see your good works, and glorifie your father which is in heauen^c.
^c Matth. 5. 16. How can we expect to haue any perfectiō in those that want it, when there is no circumspection in vs that should be examples to winne them? How can we so boldlie reprocue our opponents, when wee are so badlie reformed our selues? If we conuince them in matters of religion, they will contrarie vs in the course of our liues, and say by our works we denie God^c. If we say their opinions are erronious, they will affirme our profession is but friuolous; *Sitis effectores sermonis, & non auditores tantum, fallentes vosmetipsos. Queniam &c.*^c: So that they are not to bee wonne by manie arguments in words, which make them more froward; but by example of our liues, which will draw them more forward; not by seueritie, but by lenitie: And therefore wee must beare one with another, vsing the practise of S. Paule, who became weake amongst the weake to win the weake^u: for grace will not come when man appoynteth, but when God pleaseth. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie*^z. Paule may plant, Apollo may water, but God must giue the increase^y. The builders build in vaine, if God lay not the foundation. Zerubabel could not work in the house of the Lord vntill he had stirred vp his spirit^z: he hardned Pharaoh^a, & mollified Saul^b; yet both were instruments of his glorie. By this that is said, wee may learne thus much, to pray for them, to prolong them, and to practise euerie way to winne them; yet we must

tarie

Thou that abhorrest Idolls, committest thou sacriledge
 Rom 2. 22.

^c Tit 1. 16.

^c Iac. 1. 22. 23. We must take heed that whilst we cast our eyes vpon other we neglect not that is inioyned vs.

Ioh. 21. 20. &c

^u 1. Cor. 9. 22.

^z Rom. 9. 16.

^y 1. Cor. 3. 5.

^a Hagg. 1. 14.

^a Rom. 9. 17.

^b Act. 9. 6.

carrie Gods leisure to conuert them (which as it is an excellent work of his infinite mercie; so it com-

*Grace com-
meth by inspi-
ration, and not
by informati-
on.*

meth of a sodaine contrarie to our expectation). Then no doubt, as manie blowes dofell the strong-
est Oke, and manie drops doo pearce the hardest
stone, though not sodainlie, yet in time; so manie
perswasions may stirre their stonie hearts, though
not presentlie, yet at length; and as fire commeth
out of the hardest flint by the steele, so faith may
growe in a froward creature by grace.

*Time may
make the En-
toward to re-
turne.*

Alph. You haue got the wrong end of the staffe,
and therefore it booteth not to striue: it is for So-
phisters to cauill, and not for Christians: it is no
iesting (as wee vse to say) with edge tooles; neither
must Gods word be wreathed alter owne wis like
a with, but applied properlie in his fit place, and ci-
ted directlie to the purpose, which we shall finde to
be the greatest matter of moment. You may well
paint the perfect Corral, but it will returne to his
owne colour: you may glose with the trueth for a
time, but it will disclose your craft in the end: you
inferre manie reasons, and yet they goe as nigh the
matter, as he that shooteth farre beyond the marke.
Doo you put no difference betweene such as bee
weake in faith, which may be wonne, so they bee
followed; and those that bee wilfull offenders, and
will no way bee reformed? Doo you make no di-
stinction betweene ignorance and error; infirmitie
and infidelitie; hypocrisie and heresie, Papistrie and
Paganisme? Although al be sinnes, yet they are not
of one sort, nor of like consideration. We may bet-

*Gods word
must not bee
construed sub-
tillie after our
conceits, but
applied simplie
according to
the sence.*

*Veritie may be
hindred, but
not hidden al-
waies.*

Not so new as true.

* If any man
loue not the
Lord Iesus
Christ let him
be had in ex-
ecration. Mara-
natha. 1. Cor.

15. 22.

Those that
swaue from
the word of
God cannot a-
bide to be ad-
monished.

Prou. 13. 10.

&c.

* The Minister
of God beareth
not the sworde
for nought: but
to take venge-
ance on him
that doth euill.

Rom. 13. 4.

c Deut 17. 12.

13.

d Ezra. 7. 26.

ter'tollerate him that trips in the true knowledge of God, than him that vterlie denies his Godhead*: if we hang such as imbeasell our goods, shall we harbor such as impaire his glorie? shall we prefer temporall comoditie, more then his eternall Maiestie? No no, all libertie is too little where there is hope of recouerie; anie, is too much where the case is incurable. Therefore to conclude, as those which are tractable to be taught, & conformable to good orders, are to bee continued, so such as set abroad grosse importable errors, and obstinatie perseuer, are to be cut off, least others by their example be animated to euill: for better it were to decide one member, than indanger the whole body. And this is tollerable by the warrant of Gods word, as may appeare by these directions*. That man that will doo presumptuously not harkening vnto the Priest that standeth before the Lord thy God to minister there, or vnto the Iudge, that man shall die and thou shalt take away euill from Israell; so all the people shall heare and feare and doo no more^c. And hereto agreeth that godly act which is recorded by Ezra. Whosoener will not do the Lawe of God, and the Kings Lawe, let him haue iudgement without delay whether it bee vnto death, or to banishment, or to confiscation of goods, or to imprisonment^d. I could dilate the confirmation hereof by manie other approbations to the like effect, but seeing it is already sufficientlie proued: it were not so superfluous for me to insert, as it wil be frivolous for you to replie; and so I leaue it to your consideration.

Nican. Albeit I was somewhat willing to defend

send the weake, I was neuer so forward to iustifie the wicked, or so foolish, to stand in my owne conceit: for as the word of God is the perfect touch of all trueth, so I euen refer my reasons to that rule, & at this time submit my self to your sayings; not for want of matter to make further obiection, but because it is altogether impertinent to proue your first opinion, & therefore I pray shew me what moues you to say the world was neuer worse, being alreadye partlye approued to the contrarie.

*Mens reasons
are but tickle,
but the writ-
ten trueth can
neuer mis-
take.*



*of
hospitalit
intyne. &c.*

Alph. Then I pray tell me, what are become of these auncient Monuments, statelie Monasteries, and huge buildings that were wont to bee, where the poore might haue continuall accesse for reliefe, and the stranger free resort for succor? are these not defaced? but their free stones haue bewtified most of our faire buildings. Where are become all the reuenues and lands that belonged to them, which (by report) were large? are not the better sort enriched with their liuings? Yea no doubt (superstition set apart) this season were incomparable to it. We haue now sumptuous houses, but slender hospitalitie: for all the smoke comes out of one chimney; great substance, but small charitie, for euerie one is for himselfe; now hospitalitie is turned to prodigalitie, all bountie to brauerie: then was good faith amongst all folkes; trueth went by talies, their dealing was so simple, now nothing will serue, men are so subtile: then was good neighborhood without nicene, now giuen ouer for griple-nes; or little vsed without curiousnes: all things

**The high places were not
taken away
out of Israel,
yet the heart of
Asa was per-
fect all his
daies. 2. Chro.*

14. 17.

*We feede the
poore with
faire shewes, in
steede of foode.*

*The time hath
been, when
more words
were vsed than
writings, and
yet better dea-
ling than at
these daies.*

Not so new as true.

then were plentifull and cheape; now, daintie and deare.

*The waie to es-
chew euill, is to
remoue the
meanes.*

• Wild. 15. 5.

Deut. 12. 2.

Deut. 7. 5.

1 Tim. 4. 7.

Of hospitalitie.

Nican. I perceiue it is hard wine that pleaseth no tast; course wooll that will take no colour; and a bad matter that will make no argument. The pulling downe of those superstitious places you speak of, was to a good purpose, and verie expedient, though you thinke preiudiciall. You knowe there is an old saying not so common as true, that the bird where she leaues her old nest, wil lightlie build againe: and if the sight of Images will stirre vp the desire of the ignorant vnto Idolatrie; no doubt the sight of those buildings may happely procure some to their old sent; and therefore such idolatrous habitations were vtterlie to be deposed & destroyed, and that lawfullie by authoritie of holie writ: *Ye shall vtterlie destroy all the places wherein the Nations which ye shall possesse serued their Gods, &c.* and so the Israelites were commanded to doo. Such is the goodnes of God, he will haue vs so farre from euill, that he will haue vs to remooue all occasions may cause it: As for the rest of your matter, as it is but light, so I will ouerleape it: for the Apostle *Paule* willeth vs to cast away prophane and old wiues fables. And such are they, for there is nothing so strange to belecue, but some of the olde stampe will beare you downe with; or so superstitious to obserue, but they will perswade you to followe.

Alph. Ah *Nicanor*, when we followe any thing that is forbidden, we must haue some colour to excuse

cuse it; how commo it is amongst men, who seeth not; how accursed before God, who knowes not.

*Nitimus in
Gettium sem-
per.*

Now we haue a shadowe for euerie sinne, wee co-

lour pride with cleelines; hard dealing, with vari-
nes; wanton liuing, with wretchednes; hospitali-
tie, with superstitiousnes: so in all the rest, we draw
a vaile ouer euerie vice to make it seeme lesse, when
in the presence of God it appeareth greater. Inso-
much, as that which hath been ysed by our aunce-
stors as commendable, is now reiected of vs as con-
temptible; whereby all good deeds are brought in-
to open disdaine by our curious dealings.

*Satan cannot
be content to
entice vs, but
to teach vs, to
couer euill, so
our greater
condemnation.*

As for hospitalitie, you set that downe for a cipher, or con-
temne it as a sinne; which is commanded by God;
performed of the Patriarks^k; approued by the Pro-
phets^l; commended by the Apostles^m; and follo-
wed of all true professorsⁿ. Our good and heauē-
lic God forseeing the hardnes of mans heart, how
as he did increase in wealth, it would growe coue-
tous withall: and considering the benefites he be-
stowed of some in more abundant measure, than
of other; it was his gracious pleasure that the bet-
ter should be beneficial in part at his appoyntment;
as well in token of their thankfulness to him, for that
they had receiued^o; as also in signe of charitie, in
them, they should beare to their poore brethren^p,
and therefore he prescribed this precept. When thou

*Many dislike
that which is
good, because
they are loath
to vse it.*

^lLeuit. 19.8.9

^kGen. 18.2.3.

^lEesai 58.7.

^mRom. 12.13.

ⁿActs. 16.15.

Acts. 9.43.

*God hath not
bestowed his
worldly beni-
fits equally of
euerie one, and
yet he hath
dele mercifully
by all.*

^oExod. 23.19.

Prou. 3.9.

^pDeut. 15.11.

cuttest downe thy haruest in the field, and hast forgotten
a sheafe, * thou shalt not go againe for it; when thou bea-
rest thy Olive tree, thou shalt not goe ouer the bowes a-
gaine: when thou gatherest thy vineyard, thou shalt not

*Leuit. 23.22.

Not so new as true.

¶ Deut. 24. 19.

20.

21.

¶ Rom. 12. 13.

¶ Hebr. 13. 2.

¶ 1. Pet. 4. 9.

¶ Gen. 18. 2. 3.

¶ 2. King. 4. 14

¶ 1. Sam. 25. 38

¶ Luk. 16. 22.

gather thy grapes cleane after thee, but they shall bee for the stranger, fatherles and widowe, that the Lord thy God may blesse thee in all the works of thy hand. Such was the good prouidence of God, that somewhat should be left by the way of reliefe to the distressed: but in these daies we are growne so hard, that wee neither leaue sheaues, rakings, nay hardly gleanings for the poore to gather: and as for fruite, many keep them till they rot, and giue them to hogs, rather when they are good, impart them to the poore. If hospitalitie were not necessarie, why did the Apostle put the Romaines in minde to giue themselves to it? Or admonish the Hebrewes not to be forgetfull of it? Or exhort vs to be harberous one to another without grudging? If hospitalitie bee hurtfull, why haue those prospered that haue performed it, as *Abraham* & *Lot*, who in shape of men receiued Angels into their houses? As the *Shunammite*, who by intertayning *Elisba*, according to his desire had a sonne? If hospitalitie were not good, why are those plagued that pretermitt it, as *Nabal*, who for the hardnes of his heart to *Dauid* in his distresse, and for the vnthankfulnes of his deliuerie being in great danger, the Lord abridged his daies? As the rich man, who not tendring *Lazarus* extremitie, was tormented with intollerable paines in hell?

What moued our Saniour Christ to say, *I was an hungred, and ye gaue me no meate: I was a stranger, and ye tooke me not in: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not, &c.*

Verely

Verelie I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me: depart from me ye cursed into euerlasting fire^a. Surelie not that wee should presume our saluation depends vpon works or merites; but that we should learne to liue with- in the compasse of charitie, and not so lightly to ac- compt of hospitalitie. It was this that made Iob in his innocencie to burst forth and say; If I haue re- strained the poore of their desire, or haue caused the eyes of the widowe to faile, or haue eaten my morsels alone, and the fatherles haue not eate thereof: If I haue seene anie perish for want of clothing, or anie poore without co- uering; If his loynes haue not blessed me because he was warmed with the fleece of my sheepe; If I haue lift vp my hand against the fatherles, when I sawe I might helpe him in the gate, let my arme fall from my shoulder and be broken from the bone^b. We haue such indeed a- mongst vs, that will make bounteous fare for their betters; sumptuous feastes for their friends; costlie cheere for their kindred, and yet will scarce afford a little bread or broth to the poore; is not this (as we terme it) basting the fat hogge, where they may bee acquitted with like cost and curtesie. Call you this hospitalitie; then Diues did well, for he fared delitiousslie; but if we take his course, wee shall ne- uer come in heauen. Our Saviour Christ shew- eth vs the true vse of hospitalitie: When thou ma-kest a feast (saith hee) call the poore, the maimed, the lame, and the blind, and thou shalt bee blessed be- cause they cannot recompence thee^c. Hereto agree- eth that same notable saying of the Prophet

Esaias,

^a Math. 25. 41.

&c.

The true vse of hospitalitie, is to make provi- sion for the poore.

^b Iob. 31. 16.

&c.

Hospitalitie consists not in superfluitie, or in preparation of great dis- cates for our otiose diors.

^c Luke. 14. 13.

Not so new as true.

Because the abuses in hospitalitie haue been reprooued, many to avoid euill, wil enter into an extremity, and vse none at all.

d Esa. 58. 7.

e Nchem. 8.

10.

For such as gather their wealth wickedlie.

The brauerie of this world, is but beggery before God.

Satiety of sinnes causeth securitie.

f Luke. 12. 19.

g Luke. 12. 20.

Esaías, Is it not thy duetie (saith hee to the hipocrite) to deale thy bread to the hungrie, and that thou bring the poore that wander vnto thy house? When thou seest the naked, that thou couer him, and hide not thy selfe from thy owne flesh d. To this ende did Ezra say vnto the people at the feast of the Tabernacles; Goe and eate of the fat, & drinke the sweete, and send part vnto them, for whome none is prepared e. Thus you may see how highly hospitalitie ought to bee accounted of, as it hath been heretofore; and how iustlie we are to be condemned, that now vse it not at all.

Is there not such among vs that haue the world at will, that build braue howses to abide in, that haue great possessions by them, that make Gods of their goods, that liue like the hog in the stie, that take their ease in their excesse, that set downe what they may doo, that deuise what they may eate, that liue in securitie, and delight in all sensualitie (too many if it pleased God.) These may be fidlie compared to the rich man which our Sauour Christ describeth, that could not wel determine with him selfe what to doo; but at last being resolved (after his lust was satisfied) he saies to his soule, thou hast much goods laid vp for many yeares, liue at ease, eate, drinke, and take thy pastime; but those that thus set downe with that Epicure, should remember his sudaine end; hee presumed of a long life to take pleasure in his goods, but Christ cut him short when he thought least: for (saith hee) Oh foole this night will I fetch away thy soule from thee; then whose shall those things be g. Certes it is a strange thing to consider

consider the vnstaidnes of man, whose desire may aptlie be resembled to the dropsie; for the more he drinkes that hath that disease, the drier he is; or to fire, which the more fuell it hath, the greater is the flame; though he hath neuer so much, he desireth more, when hauing neuer so little he cannot vse it well. How many in these daies will say with good Zacheus, *The halfe of my goods I giue to the poore: and if I haue taken from any man by forged cauillation, I restore him foure fold^h*: Nay rather they oppresse the poore, and yet they know what the Scripture saith, *He that giueth to them, lendeth to the Lordⁱ and shall not lacke^k*: As on the contrarie, *He that stoppeth his eare at their crie, shall crie and not be hard^l*, and here haue many curses^m: but these will not follow the word, but the world: for say they, *Wisedome is good with an inheritanceⁿ*. Hence it is they esteeme men of learning according to their liuing, & weigh all men by wealth, and not by wisedome. What an horrible thing is this, that any bearing the name of Christians, should haue such conditions, to preferre the goods of the world, which are but earthly, before the gifts of the mind, which are excellent? Yea, to value the estimation of a man by mucke. What should you accompt of goods without good vse of them? Why? it is a plague to a rich man to want a liberall heart^o. *There is an euill sicknes* (saith the Preacher) *that I haue seene vnder the sunne, to wit, riches reserued to the owners thereof for their euill^p*. What certaintie to enioy them? why? the Lord giueth and the Lord taketh: for so

The desire of monie is the roote of all euil.
1. Tim. 6. 10.
Judas in a case of couetousnes did hang himselfe.

^h Luk. 19. 8.

ⁱ Pro. 19. 17.

^k Pro. 20. 27.

^l Pro. 21. 13.

^m Pro. 28. 27.

ⁿ Eccles. 7. 13.
Riches cannot make vs acceptable before God, though they make vs credible amongst men.

Worldlings preferre welth before wisedome.

^o Ecc. 6. 2. & c.

^p Ecc. 5. 12.

*of
use
goods
gifts.*

Not so new as true.

q Iob. 1. 12.

r Pro. 23. 4.

s Psal. 49. 17.

t Luke 12. 15.

u Prou. 11. 4.

x Matt. 19. 24.

y Iam. 5. 1.

*Christians
should thus ac-
count of their
riches.*

*Against such
as use incroch-
ment vpon the
poore.*

hedelt by *Iob*, who hauing aboundance of wealth, they were sodainlie taken away q. What follie to be adrudge for them? Why? *Salomon* willeth vs to trauaile not much to be rich^r, but to cease from our wisedome: for indeed as wee come naked out of our mothers wombe, so we shal returne: and (as *David* saith) carrie nothing away when wee die^s. What felicitie to gather them? Why? they can neither prolong our life in this world^t, or auaille vs in the day of wrath^u. What fearefulnes to possesse the^e? Why? *It is easier for a Camel to go through a needles eie, than for the rich man to enter into the kingdome of heauen* x. Go to now ye rich men (saith *Iames*) weepe and howle for the miseries shall come vpon you^y. Thus if men had asmuch grace as they haue goods, or were as mindfull of their saluation, as their substance, they would neither be so griple in gathering, so hard in withholding, or so loath in leauing this worldlie wealth; but so accompt of them, to possesse them as the gift of God; to dispose them as his stewards, and to impart them as Christians: So by this meanes the poore should bee more respected, the Common wealth more increased, & this time not so iustly condemned. Is there not such amongst vs, as do inlarge their owne livings, by incroching vpon the poore, by eating vp their lands, in buying houses ouer their heads, by abridging their liberties, and taking away their Commons? I feare me, if the complaints of the poore were fauourablie pitied, their estate would appeare lamentable; and if the extremitie of the rich were exa^tlie searched, their

their dealings would proue intollerable. What a thing is this, that those which haue the whole world at will to walke in, should so hardlie allowe their poore brethren the bare aire to breathe in. These are they whom Salomon speaketh on, *There is a generation (saith he) whose teeth are as swords, and their chawes as knives to eat vp the afflicted out of the earth, and the poore from among men*^z. I meruaile what should moue men to be so miserable in their dealings, seeing it is so reprocable by the word of God? Are the Scriptures written onlie for our learning^a, and shall we contemne it in our liuing? Is it sufficient for vs to talke, and not to walke well; to professe much, and follow nothing? Doth the Prophet *Esay* say in vaine, *Wo vnto them that ioyne house to house, and lay field to field, that there bee no place, that ye may bee placed by your selues in the middes of the earth*^b. Doth the Prophet *Jeremiah* speake to no purpose, *Wo vnto him that buildeth his house by vnrighteousnes, and his chambers without equitie*^c. Is it written to no end, *Cursed is he that remoueth his neighbours marke, and all the people shall say, Amen*^d. Is it foretold in *Hosea* to no effect, *The Princes of Iudah were like them that remoue the bound: therefore will I powre out my wrath vpon them like water*^e. Oh horrible exclamations for a hard conscience: Oh fearefull iudgement for wicked creatures! What conquest is it to ouercome the poore, seeing it will bee the cause of your owne confusion: For (as Salomon saith) *the Lord will defend their cause, and spoyle the soule of those that spoyle them*^f.

*The stone shall
crie out of the
wall, and the
beame out of
the Timber
shall answer
it. Hab. 2. 11.*

^z Prou. 30. 14.

^a Rom. 15. 4.

^b Esay. 5. 8.

^c Iere. 22. 13.

^d Deut. 27. 19.

^e Hosea 5. 10.
*Gods threat-
nings are a ter-
ror to a trou-
bled conscience.*

^f Prou. 22. 22.

Not so new as true.

What conscience is it to deale without mercie? Seeing it may turne to your owne miserie, as our Sauour Christ saith, *What doth it aduantage a man to win the whole world, and afterward lose his owne soules?* You ought rather to further them with your bencuolence, than wring away their right by violence: For, if *thy brother be impouerished* (saith the Lord) *and fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner so shall he liue with thee*^h: But true it is no warnings will amend worldlings; no threatned punishment will make them penitent; no fearefull destruction will alter their disposition, according to the Prophets discription, *They are wise to doo euill*ⁱ, *but to doo well they haue no knowledge.*

Is there not such amongst vs which haue no regard in gathering, so they may get; such as the Prophet *Esay* speaketh on, *that grinde the faces of the poore*^k, by inhauncing of their farmes, and raising of their rents, euen to the vttermost, as they reach wiet: no doubt if our olde were conferred with our new rentals, we shall find for euery ten pounds then, more then thirtie after their rate now. This sinne is so farre from charitie, that it is meere crueltie, and not meete to be amongst Christians. The fault is forded one from another, as though it were so hard to coniecture from whom the cause cometh: As the poore must haue abiding of necessitie, so the rich may vse reason without extremitie: and as they are desirous to liue hardlie by their labour, so you neede not be so couetous to oppresse them

^g Luk. 9. 25.
We ought to support and not oppresse our poore brethren.

^h Leuit. 25. 35

ⁱ Iere. 4. 22.

Against enhauncers of rents.

^k Esa. 3. 15.

In whom the cause of conscience dealing consisteth.

them in the lettage, but rather admit them a good peniworth, whereby they may reape some profite by their paines; otherwise you may well terme them Tenants, because you are their Landlords; but they are but your drudges, because of your hard dealing; which is no better than to eate the heart out of the hungrie to feede your greedie humours; the cause of so manie exclamations against you, by sucking away all the iuyce of their thrift; yea, the meanes of your owne miserie, by dealing so vnmercifullie. These are they whom the Prophet Amos speaketh on¹, which may aswell be pronouncd to manie of the people in England, as it was to those of Israel: *Heare this, O ye that swallowe vp the poore, that ye may make the needie of the land to faile: saying, when will the newe moneth be gone, that we may sell corne? and the Sabboth, that wee may set foorth wheate, and make the Ephah small, and the shickle great, and falsifie the weights by deceite? That wee may buy the poore for siluer, and the needie for shooes, yea and sell the refuse of the wheate.* Thus in pinching the poore by oppresion, you doo as they did, determining nothing els but your owne destruction: for saith the Lord to you (as he did to those wretches) *I will neuer forget anie of your works^m.* O merciles men, O vnconscionable creatures, O counterfet Christians, do as you would be done to: How can you intreat for mercie of GOD, when you extend none vnto men, but exact aboue all measure? Doo you not knowe what is written? or haue you no care what shall become of you? Doth not the Apostle James

The riches of Vanitie shall diminish: but he that gathereth with the hand shall increase them.
Prou. 13. 11.

¹ Amos 8. 4, 5, 6.

The rich practise al policies to oppresse the poore, when they be the meanes of their owne miserie.

The dumme creatures shall crie for vengeance, rather than crueltie shall passe unpunished.

^m Amos 8. 7.

He that oppresseth the poore repro- ueth him that made him, but he honoreth him that hath mercie on the poore. Pro. 14.

Not so new as true.

ⁿ Iacob. 2. 13.

^o Matc. 18. 28.

&c.

Rehoboam oppressed his people grievously, but the Lord did punish him by the losse of the tenth part of his Realme.

1. King. 12.

2. Chro. 12.

as

in

one

For such as be contentious & take delight in lawing.

Many spend their money vpon malice, without regard of the goodnes of the matter.

Goods are the gift of God, but sedition is the seede of the diuell.

say, He that sheweth no mercie, shall haue merciles condemnationⁿ. Doth not our Sauour Christ say, *Such measure as you mete shall be met to you againe^o*. Haue you not example of the Seruant, who being pitied of the King his master, because he shewed no fauour to his fellowe that was in his daunger, he was cast into prison, there to remaine vntill he had paid the vttermost penie to his master? But if you had as forward wills to practise that is good, as you haue flattering reasons to perswade you to your hurt, you would neither prouoke God of malice, when you see what is written, or oppresse the poore by might, when you knowe you do wrong, or hate him that reprocues you, when you heare he doth well.

Is there not amongst vs one neighbour that enuieth another, that will wrangle for a word, that will go to lawe (as we commonlie say) for a straw? Truelie there was neuer more impietie amongst Pagans, then there is now contention amongst Christians, who often times wilfullie will spend their monie wastfullie, lauishting more vpon furie in a matter of no importance, than they gathered together before with great pains, giuing that lightlie to the Lawyer, that they haue gotten hardlie by their labour: Be these Christians? Then they are more of spight, than the spirit. Are they neighbours? then they are more neere than necessarie: Be they men? then they are more wilful than wise: these are they that grutch to giue a penie to a poore Lazar, but they will not sticke to bestowe a pound vpon

vpon the Lawyer: but when the sting of their stomackes begin to bee staide, and the swelling of their purses doo somewhat affwage, then they leaue the lawe against their wills, and lament their ouersight to their shame, sustaining afterward great losse to their griefe, which before made the Lawyers to laugh with their gaines, and then commonlie they fall from all reason to rage, exclaiming against the lawe without cause, when they should condemne their owne leaudnes, which was the cause: they doo not consider at the first what counsell S. Paule gaue to the Corinthians when they were contentious: *Is it so* (saith he) *there is not a wise man amongst you? no not one that can iudge betweene his brethren?* Now therefore there is altogether infirmitie in you, in that ye go to lawe one with another: why rather suffer ye not wrong? why rather sustaine ye not harme? but at the last (yea too late) when all or much is wasted, then the Apostle can perswade them to compromit matters, and bring them to abide the arbitramēt of their brethren. Oh foolish furie of man, that cannot bridle the lust of his mind, without losse of his monie, and permit some iniurie with patience, without commensing suit to his greater sorrowe. These are none of those (whome our Sauour Christ counselleth) that will part from the cloake with the coate, rather then they will sue; or turne the cheeke to take another blow, rather than they will striue; or blisse where they curse, rather than they wil suffer: they can hardly do as Abraham did, rather resigne his right, than contend with Lot: but they

The lawe is made, not to cause, but to keepe men from contenti- on and discord.

Lawyers are necessary to pleade for pre- ferment of trueth, but needeles, if they procure suites for their owne profits.

p 1. Cor. 6. 3, 7. &c.

No wisdom will perswade the wilfull in time.

We ought to ouercome euill with good wish out rendring euill for euill.

9 Matth 5. 39. &c. 1 Gen. 13. 8, 9.

Not so new as true.

they will haue their owne wills though it bee to their woe. Doo these men pray effectually and not forgiue? *If you will not forgiue, your father which is in heauen will not pardon you your trespasses*, saith our Sauour Christ^f. Can they loue God and hate their brother? The Apostle *John* saith: *How can he that loveth not his brother whom he hath seene, loue God whom he hath not seene*? Dare they continue in dissention? Let not the sunne go downe vpon thy wrath, saith *Paul*^u: ought they to contend for euerie trifling iniurie? It is written, *Thou shalt not auenge or bee mindfull of wrong*^x. Will iniquitie still increase? it is no meruaile though charitie waxe cold: for so it was prophesied by our Sauour Christ^y, as it appeareth at this present time, & approueth it to be neuer worse. Is there not such amongst vs as bee vsurers? who being so greedie will not bee satisfied with a reasonable gaine, but practise all policies that may be to wrest the Statutes to their owne wills, and if they may get some colour to shift the same craftelie, they make no conscience to take with all extremitie. Oh generation of vipers: they sucke the bloud of their owne brood, and so doo you of your owne brethren. Do you think to make a mitigation of sinne before God, by craftie dissimulation in your dealing amongst men? Doth not he discerne as well the subtiltie, as the secrecie of your heart? If hee knowes your inward disposition, how much more doth he see your outward dealings? And although it bee a sinne to giue where it is to take, how much more offensiue is it for you to oppresse the poore that

^f Mark. 11. 26.

*Suing can
hardlie bee
without sin-
ning.*

^t 1. Ioh. 4. 20.

^u Ephe. 4. 26.

^x Leuit. 19. 18.

^y Matth. 24. 12

*Against vsu-
rers which
make their
liuing by len-
ding.*

*The vsurers
hath no care
of conscience
before God, so
he may deale
without dan-
ger amongst
men.*

that borrowe in their distresse, than it is for them to
satisfie your vnreasonable instance when they de-
fire it: What a filthie thing is it that a man should
liue by his lucre, like the Catterpillar by the fruite,
like the Drone by the honie, like the Canker by
the Rose? Surelie, *It is a fearefull thing to fall into the
hands of God*^z, as the Apostle saith: but yet we may
perswade our selues with the Prophet, *It is better
to fall into the hands of God than man*^a: As amongst
these, who to increase their thrift, will cut other
mens throates, who gather their wealth no better
than by stealth, and hoord vp great heapes with
hard dealing: & no doubt, he that vseth their vaine
for a profite, is in the way of a plague, one yeare wil
bring him downe, the next will make him bare,
the third will make him begge. It is as rare to see a
rich man made by vsurers, as common to see many
cast away by their meanes: They will not lend a
penie without profite, and that seldome without a
pawne; they alledge they cannot liue by loue, but
by loane; not by good will, but by gaine; for mo-
nie is their maintenance. If these will scarselie re-
lieue the poore in their miserie, they will hardlie
lend them any monie, much lesse lay downe their
liues for them, which they ought to doo for their
brethren^b. If they will not lend to such as bee able
without good securitie, they will not lend to the
poore that are needie, where they thinke to loose
all? Oh griple mind of vngodly men, do you think
your euill gotten goods shall alwaies continue? or
by withholding from the poore you shall better

^z Heb 10.31.

^{a2} Sam. 24.14
*Vsurie is coun-
ted no sinne, by
reason of euill
custome.*

*There is no-
thing worse
than a couetous
man: for such a
one would euen
sell his owne
soule. Eccl. 10.9*

^b 1. Iohn 3.16

*Shame is the
reward of euill
gotten goods.
Acts. 1.18.*

G

prosper?

Not so new as true.

prosper? No, for although you haue no will to do well your selfe, you shall leaue them to such as shall better bestowe them; according as *Salomon* saith, *He that increaseth his riches by vsurie and interest, gathereth the for him that will be mercifull to the poore*^c.

^c Prou. 28.8.
*None may
take lawfullie
by lending one
penny of profit.*

What warrant haue you by the word of God to take anie lucre by lending; but rather a commandement to the contrarie, *Thou shalt not giue to vsurie to thy brother, as vsurie of monie, vsurie of meate, vsurie of anie thing that is put to vsurie*^d.

^d Deut. 23.19.
Leuit. 25.37.

What saith the Prophet *Ezekiel*: *He that hath giuen forth vpon vsurie, or taken increase, he shall not liue*^e.

^e Ezek. 18.13.

Hereof saith *David* on the contrarie, *He that giueth not his monie vnto vsurie, nor taketh reward against the innocent, shall neuer be moued*^f.

^f Psal. 15.5.

*Suauis est odor lucri:
Sed extremus
est dolor inferni.*

But these doo not care for the sayings of the Scripture, which do but grieue them: they are so carried with the fauour of gaine, which is so sweete to them, who as they repose all their pleasure in this life, so they haue no respect in their liuing, or any feeling of the felicitie to come. As for the rest of the finnes that raigne amongst vs, because they bee manie, I will omit: for it would require a large volume to expresse euerie vice; but let this suffice, there is no sinne so hainous to repeate, so horrible to enterprise, or so abominable before God, but at this day is amongst vs as rife, as if the diuell bare the banner; as common, as though wee had no soules to saue; as careles, as though there were no God to reuenge: So that I may lawfullie affirme my first speach, the world was neuer worse than now.

Nican.

Nican. Your long discourse discovereth manie a sinne, which although they be common amongst vs, yet it is no consequent occasion to cōdemne this time onlie; because the world hath alwaies been bewitched with such wickednes, euen frō Adam our first predecessor, as permanent to all his posteritie: there is none exempted from sinne; Lot, David, Salomon, yea al our forefathers had their infirmities: there is no fire made of wood, but hath smoke; nor any man made of flesh, but hath his faults: as the wiseman writeth, *There is no man iust on the earth that doth good and sinneth not*: for if wee were able to refraine that wee ought, and willing to followe that we should, wee might rather bee canonized for Saints, than condemned for sinners: but there is such a continuall combat betweene the flesh & the spirit^h, that when wee haue a motion to do good, it withdraweth vs; and when wee haue a prouocation to euill, it putteth vs forward; according as our Sauour Christ saith, *The spirit is willing, but the flesh is weake*. It was this that made Paule complain and say, *I allowe not that which I do; for that I would; that do I not; but what I hate, that do I*^k. And therefore it is no meruaile that we bee so inclined to euill in these daies, seeing the Apostles^l, nay the Prophets^m, yea the Patriarkes themseluesⁿ haue been surpressed with sinne, and that most horrible.

All people haue their imperfections.

^g Eccles. 7. 22.

^h Iacob. 4. 1.

ⁱ Matth. 26. 41

^k Rom. 7. 19.

^l Matt. 26. 74.

^m 2. Sam. 11. 2.

&c.

ⁿ Gen. 19. 30.

Alph. I remember S. Barnard saith, *That the dissimbling of our weakenes, the ignorance of our wretchednes, the excusing of our wickednes, and the persueering*

Barnard.

Not so new as true.

in our sinfulness, are foure steppes that leade vs to destruction. Which saying being rightlie considered, doth iustlie condemne you; who thinke it not sufficient to commit sinne, but increase euill by excusing it. To sinne and be sory for it, is a signe of some grace; but to do euill & excuse it is a double sinne.

• Gen. 3. 12.

Adam by excusing sinne did increase it.

One example may minister two seueral observations.

p Amos. 5. 14.

q 3. Iohn. 1. 11

• Rom. 8. 13.

lust is a good
ye must
fleshe

You bring in our forefathers as a colour to couer iniquitie, or rather as a defence for our filthines: The Sunne doth harden the clay, & melt the waxe; the spider gathereth poyson where the bee getteth honie; and so where some doo take occasion by leaudnes to do amisse, others will take example by the like to amend: Are euill examples to bee followed, or restrained? Should they rather incourage vs, than terrifie vs? Why? in all other actions wee haue this foresight, when wee pull the Rose, wee leaue the pricke; when we gather fruit, wee refuse the rotten; when we trie gold, we reiect the drosse; when we cheapen ware, wee leaue the worst. The like order we ought to obserue in an example; that which is good, to imitate; that which is euill, to eschewe. The Prophet *Amos* willeth vs to hate the euill, and loue the good p: and to that effect the Apostle *Iohn* perswadeth vs, not to follow that which is euill, but that which is good q. Againe, you must not excuse sinne by our weakenes, but condemne our owne wretchednes: though the flesh be fraile, we must bridle it, and not obey it; or els wee are no better than beasts. For *S. Paule* whom you speake of, that confessed his infirmitie, saith in another place: *If we liue after the flesh, we shall die: but if wee mortifie*

mortifie the same by the spirit, we shall live: for indeed, albeit the lustes thereof do flatter vs in sensualitie, yet they cease not daylie to fight against our saluation: So that all your allegations do rather accuse vs than excuse vs anie way. As for approving this present season to bee most sinfull, although there needes no prooffe where the matter is apparant, yet (because there is none so blind as those that will not see) I will make it more manifest. Hath not our good God of his wonderfull prouidence, placed, and preserved his annoynted this thirtie yeeres and more ouer vs? Hath he not saued her from the dent of the enemy, when he sought her death? from manie dangers that might shorten her daies? Yea, if anie earthly Prince had euer any sensible experience of Gods gracious protection, it is her Maiestie, by whom he hath dealt as miraculousslie to saue, as the children in the fierie ouen; as mercifullie to deliuer, as *Daniel* from the Lyons. Doth not the danger of the Prince come through the desarts of the people? We cannot denie it: Is not her securitie our safetie; her terror, our trouble; her life, our delight; her death, our desolation? Wce all confesse it. Doth not the Lord preuent her perills, for feare of our miserie, and prolong her daies in hope of our amendment? Yea vndoubtedlie, the consideration whereof may prouoke vs with the Prophet, in seruencie of spirit to burst forth and say, O Lord what is man that thou art so mindfull of him? Hath not this Prince (according to our speach) like a good steward in her estate, preferred Gods word

Though wee live in the flesh we must not warre after the flesh.

God will not permit a haire of the head to perish, of his people.

The glorie and wealth of the countrie standeth in the preservation of the godlie Magistrate.

2. Sam 21. 17.

&c.

1 Prou 28. 2.

The greatnes of our ingratitude should bring vs in admiration of Gods mercie.

1 Psa. 144 3.

Not so new as true.

*Where there is
no will to doo
well, Gods be-
nefites are a-
bused.*

*Heathens shall
condemne
Christians for
the abuse of
Gods benefites.*

freelie? Is there not learned Diuines to expound it effectually? zealous preachers to instruct the people continually? Yea, if any people were ever certified by outward signes of Gods goodnes, it is we in England; who haue had all the meanes that may be to reclaime vs, being wicked; and to continue vs, doing well; that although our vntowardnes would not suffer vs, the time hath been sufficient to haue taught vs: but no doubt, euerie one knowes his duetie, though he doth it not; knows euill from good, though he eschew it not: And therefore the verie Turkes, Infidels, and all the rest of the vnbelieuers shall rise against vs at the latter day: for no doubt if they had tasted the sweete treasure of the word so long time as wee haue done, they would ere this day haue brought forth better fruites of their profession in their liues and conuersation, to our vtter shame and confusion. So that I may conclude, the whole course of the Scripture will condemne vs.

Nican. I cannot yet heare any reason that should inforce you to continue your former speech, much lesse perceiue any cause should confirme it to be true: for I am sure we all acknowledge one God.

^u *Iacob. 2. 19.*

⁸ *1. Ioh. 2. 4.*

Alph. And so doo the diuels, and they feare and tremble: but it is not sufficient for vs to say we know God, vnlesse wee keepe his commandements: for such a one (the Apostle saith) is a lier.

Nican. There is not one can keepe the Commandements perfectly in all poynts.

Alph. Yet we must not omit the meanes to come

as nigh as wee may: besides, as Christ hath performed the for vs, so he hath somewhat mitigated the hardnes thereof: for (saith he) *my yoke is easie y, and my burden light.* *Christ's righteousness is ours by imputation. y Matth. 11.30 1. Ioh. 3.3.*

Nican. We all like Christians serue GOD, and call vpon his name.

Alph. And so doo the diuels likewise: for they serue god as his instrumēt, to do his good plesure, ^z and can call vpon him earnestlie for a leaud practise^a; but it is required of vs, whē we call vpon his name; not to continue in euill, (as Paule saith) *Let euerie one that call vpon his name^b depart from iniquitie: but to do his will reuealed in his word.* Hereof saith our Sauour Christ, *Not euerie one that saith Lord, Lord, shall enter into the kingdome of heauen^c, but he that doth the will of my father which is in heauen.* ^z Iob. 1. 12. ^a Mark. 3. 10. ^b 2. Tim. 2. 19 ^c Matth. 7. 21.

Nican. We frequent sermons continuallie.

Alph. But what doth that preuaile, vnlesse wee conforme our selues by them? The Apostle saith, *The hearers of the lawe are not righteous before God, but the doers of the lawe shall be iustified^d.* And to this may fitlie be annexed that same saying of S. Iames, *He that heareth the word and doth it not, is like vnto a man that beholdeth his naturall face in a glasse^e: for when he hath considered himselfe he goes his way, and forgetteth immediatlie what manner of one he was.* Our Sauour Christ saith, *that he is blessed^f that heareth the word and keepeth it.* *We ought so to heare the word as we may obey it, or els we doo but abuse it. Eze. 33. 31 &c ^d Rom. 2. 13. ^e Iacob. 1. 22. ^f Luk. 11. 28.*

Nican. We haue al great knowledge in the scriptures as may be, & so much; that euerie one thinks himselfe apter to teach than to learne.

Alph.

Not so new as true.

81. Cor. 8. 1.

h Iaco 4. 17.

*Cuiusq; mul-
tum datum
est, multum
queretur ab eo.*

l Luk 12. 47.
48.

k 1. Cor. 8. 2.

Alph. Then it is true that *Paule* saith, *that know- ledge puffeth vp* s, as appeareth by vs, who studie more for curiositie in opinions, than strue for integritie of liuing. But it little auaieth to protest great knowledge in words, without it bee applied accordinglie: for the Apostle *Iames* saith, *To him that knoweth to do well, and doth it not, to him it is sin^h*. Nay it were farre better we knewe lesse; for the greater knowledge, the more grieuous without good vse. If that seruant that knewe not his masters will, and yet did commit things worthie of stripes, shall bee beaten with fewe stripes; what shall he that knew it, and prepared not himselfe, neither did according to his willⁱ? he shall haue manie stripes. So that all our knowledge is nothing without practise; and yet when wee thinke we knowe most, the Apostle saith wee knowe not that^k which wee ought to knowe.

Nican. We all can talke verie well of the word of God.

l Matth. 4. 6.

m Psal. 50. 16.
17.

Alph. So it seemeth by that you haue said; but if we make no further profite of it, it is to smal purpose: for Sathan could say somewhat when hee tempted Christ^l, he could pleade scripture, though it was to an euill end; and if we be onlie talkers of the word, and not walkers thereafter, it may well be profitable to others that can followe it, but it is but preiudiciall to vs that professe it: for saith the Lord (to the hypocrites and such like) *Why takest thou my lawes in thy mouth^m, and hatest to be reformed and hast cast my words behind thee.*

Nican.

Not so new as true. 25

Nican. We do not sinne of malice, as *Saule* and *Iudas* did; but fall by infirmitie, as *Dauid* and *Peter* did; and yet we no soner sinne, but we are forward to repent.

Alph. It is soner said than found true: if it were so, it were well, and yet wee nothing the better. If true repentance requireth not onlie a loathing and sorrow for sinneⁿ, but a purpose of amendment afterward, what doth it boote vs to bee penitent for our misdeedes, and yet incontinent to fall into the same againe? Is this anie better than *Salomon* speaketh on, *to returne with the dogge to the vomite*^o: or ^o *Prou. 26. 11.* with the washed sow, to wallowing in the mire. Nay more than that (as *Peter* saith) *is not the latter end of such worse than their beginning*^p? Yea it is im- ^p *2. Pet. 2. 20.* possible they should bee renewed againe by repentance, seeing they crucifie againe to themselues the sonne of God^q, and make a mocke of him. ^q *Hebr. 6. 6.*

Nican. Although I cannot but confesse wee bee great sinners, yet we are not to bee condemned, if it were but in regard of Gods word amongst vs.

Alph. As though the word of God were a cloake for our wickednes, which indeede doth not onlie detect sinne, but also direct vs to doo well: or as though wee were more happie that haue the word and abuse it, than those which neuer came to the knowledge of it; when the Apostle tels vs, *As manie as haue sinned in the law, shall be iudged by it: and as manie as haue sinned without it, shall so perish*^r. Now, ^r *Rom. 2. 12.* which of these shall haue the greater iudgement?

H

our

The word of God is a lanterne to our feete, and a light vnto our pathes, saith the Psalmist.

Not so new as true.

Luk. 12. 47.

our Saviour Christ himselfe describeth by the servants.

Nican. Whatsoever I say, I perceiue you conster it to the contrarie; which seeing it is so, I had rather submit my selfe to your censure, so it be reasonable, than proceed still in argument, if it were superfluous: and therefore I pray in fewe words approve your first speech.

Alph. I could inferre further matter to this effect; but that which is already said is sufficient to approve it to be true, if it be well considered, and may perswade you to beleue it, if you bee not obstinate; both for the free passage wee haue had of the word manie yeares without restraint; the blessed peace wee haue enioyed in this land long time without trouble; and the little profite we haue reaped to our selues, by reason of the benefite of both; where in times past, the word was disturbed with superstition, the land was incombred with persecutiō, so that the people could not come to the knowledge of true religion, in respect of the iniquitie of the time. And therefore, if they shall be beaten with fewe stripes, which were allowed no libertie to learne publicquely; or at the least, wanted the waies to win them to it, as we haue had continually, how manie stripes are wee worthie of, that are worse than they, and yet haue had all the meanes that may be to amend vs?

Nican. Although I cannot but sigh to see that which is euill, I must not let to say that which is true: for now I am fullie resolved the world was neuer

The more benefites God bestoweth vpon any people, the more doth their ingratitude and abuse deserue to be punished.

Luk. 10. 14.

&c.

Psal. 99. 8. &c.

*note
Nicanor
yelds*

neuer worse, especiallie with vs, who haue greatlie abused the benefite of Gods word, considering the innumerable sinnes that raigne so rife in al sorts of people.

Alph. Then, seeing we are a people as wicked, as they of *Sodome* and *Gomorha*, and it is a season as sinfull, as it was in the time of *Noah*, wee must not thinke (as the Apostle *Peter* saith) the Lord will spare vs, more than those^c whom he hath made examples for vs. 2. Pet. 2. 6.

Nican. No doubt if we do not presentlie repent we shall so prouoke the Lord, that in stead of peace he will procure vs trouble, and cause him (according as it is written) to set his face against vs^u, yea^u Leuit. 26. 17. and suffer such as hate vs to raigne ouer vs.

Alph. Nay, more than that, if wee still abuse his blessed word, let vs take heed least that same prophesie against *Israel*, bee verified in *England*; that the Lord send vs not a famine of bread, nor a thirst for water; but a famine of hearing^x his word, which Amos. 8. 11. God defend.

Nican. The Lord so do, and graunt that his feruent spirit may so thawe our frosen hearts, that being brought to the sight of our sinnes, wee may bee sorie for the same, and so afterward leade our liues in holines and righteousness before him.

Alph. Amen.

Nican. Seeing we haue waded thus farre, let vs proceed a little further: for me thinkes we cannot be better occupied, than to spend the time in godlie talk, & to employ our paines to the profite of others.

Not so new as true.

Y 1. Pet. 4. 11.

The poore widow could offer but two mites.

^z Ibidem.

Our infirmitie hindereth vs, so that we can not attaine to the perfect knowledge of God. Iob. 36. 26. &c.

The view of a nie vaine desire procureth griepe to the godly.

Alph. It is verie true; for so the Apostle doth teach vs, that when wee speake, to talke as the words of God; but surelie there are so many excellēt bookes extant, that we shall not need to dilate our labours, considering the reproach we may reape by publishing anie part of them.

Nican. Albeit there be manie speciall workes of singular writers, it doth not followe that any thereby should bee prohibited to proceed to do their indeuour, seeing it is a duetie required in euerie one, but to minister the gift to others as he hath receiued the same ^z. And though all gifts bee not equall in excellencie, yet the better ought not to contemne the baser, considering the barbarous want not so much wisdom of those we preferre to bee best, as they haue defect from attayning that perfection they ought to knowe; & the rather they ought to beare with them, in that the rudenes of the worser doth euer adde a greater grace to the worthier.

Alph. It should be so indeed; but the people are now so preposterous, that a paganicall historie is more vendible and commendable, than a theologicall discourse, amongst manie of them.

Nican. Then such may well be compared to *Æsops* Cocke, that esteemed better of a barlie corne, than of a precious gem; as they do, by preferring a vaine trifle before a diuine treatise: but although the lighter sort take delight in such toyes, yet they are not so pleasant to them when they peruse them, as they bee odious to the hearts of the godlie when they heare them, whose delight is with *Dauid* to meditate

meditate of such matters as concerne their saluation.

Alph. I cannot see but those that meddle least in matters of religion are most set by: for the world is now so wai ward, that we shall not onlie by dealing therein incurre secret displeasure presentlie of manie, but also it may bee a meane by alteration (which God defend) to procure our further perill hereafter.

He must needs offend God, that frames his mind to the mutabillitie of men.

Nican. Haue wee hetherto shoven our selues Christians by our speech, and shall we now bee noted for Infidels by our faith? Shall the feare of men (which can but destroy our bodies) hinder our care from GOD (that doth preserue them)? then how much more ought we to feare him that is able to cast both bodie and soule into hell fire^a? Shall the terror of death extenuate our faith, and make vs denie our Sauour? then hee cannot but denie vs when we desire to be saued^b. Shall our profession of the word accord with the conuersation of the world; then we shalbe spued out with those lukewarme wretches the Apostle speaketh of^c: for we are no better than men pleasers, obseruers of times, and such like. If suspicion of ill dealing shal affright vs from professing Christ, the act of extremitie cannot but inforce vs to forswear him. Therefore good *Alphens*, if we do thinke well, let vs not feare to shewe the effects of it, by setting forth Gods glorie: for the Scripture saith, *with the mouth man confesseth to saluation*^d. If we doo hope well to inherit heauen, let vs not mind to make our mansion al-

^a Matt. 10. 28.

^b 2. Tim. 2. 12.

^c Apoc. 3. 16.

He that feareth to professe Christ in doubt of hard dealing, will sooner denie than die for him.

^d Rom. 10. 10.

Not so new as true.

^e 1. Cor. 7. 31.

^f Hebr. 9. 27.

^g Philip. 1. 29.

^h Matth. 5. 10.

*It is required
of vs so to pro-
fite whilest we
posseſſe the
word, as wee
may persist
whē it pleaseth
God to proue
vs for the
same.*

ⁱ 2. Tim. 3. 12.

^k 2. Esd. 14. 16

waies on earth; for the fashion of it goeth away^e. It God hath appointed that all must once die^f let vs not refuse to suffer for the testimonie of a good conscience; for as it is the onlie gift of God, so it is giuen but to a fewe^g; but blessed are those that imbrace it^h. Though the world bee wauering, notwithstanding, though some bee infected, yet all bee not affected to superstition; but manie are so farre from following it they vtterlie desie it. If the world be so waiward as you say, let not our mindes bee as mutable; but in these *Alcyon* daies let vs learne to lay a good foundation for our faith, that wee may gather such godlie consolation in time of peace, as may confirme our constancie against the daies of persecution: for true it is the Apostle saith, *All that liue godlie inⁱ Christ shall suffer persecution*: and this is most certaine, the world will increase in euill^k as it doth in age.

Alph. We haue not said anie thing but that is tollerable by the word of GOD, and profitable to manie, especiallie to the well disposed, who will allowe it, though the froward mislike it. As we haue touched the Papists in friendly manner, so we haue not ouerslipped our selues in flattering sort: for both, nay all of vs are euill inclined, and therefore none of vs but may bee admonished, yea and the best of vs amended. We haue not busied our selues (as some do of late setting forth) in presuming to meddle in manie matters that are vnmeet (who thinking to get credite by shewing a great glose by their

their curious arte, doo nothing els but reape reproach by their presumptuous attempts, whose grace is altogether in disgracing others); but wee haue conferred of such matter as concernes the necessitie of the time, the beating downe of sinne, and the aduancing of Gods glorie. And therefore least wee bee counted to occupie our selues (as they did) more busilie than wiselie, wee will here abruptlie end till our next meeting, and then as occasion

shalbe ministred, we wil vse further conference. In the meane time I thank you for your companie, and commit you to the Almighty.

F I N I S.